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SHORT DEVOTIONAL FORMS
FOR MORNING AND NIGHT,
AND FOR
The Third, Sixth, Ninth Hours, and Evenside,
OF EACH DAY OF THE WEEK,
BY EDWARD MEYRICK GOULBURN,
HEADMASTER OF RUGBY SCHOOL,
AND CHAPLAIN TO THE LORD BISHOP OF OXFORD.

SECOND EDITION.



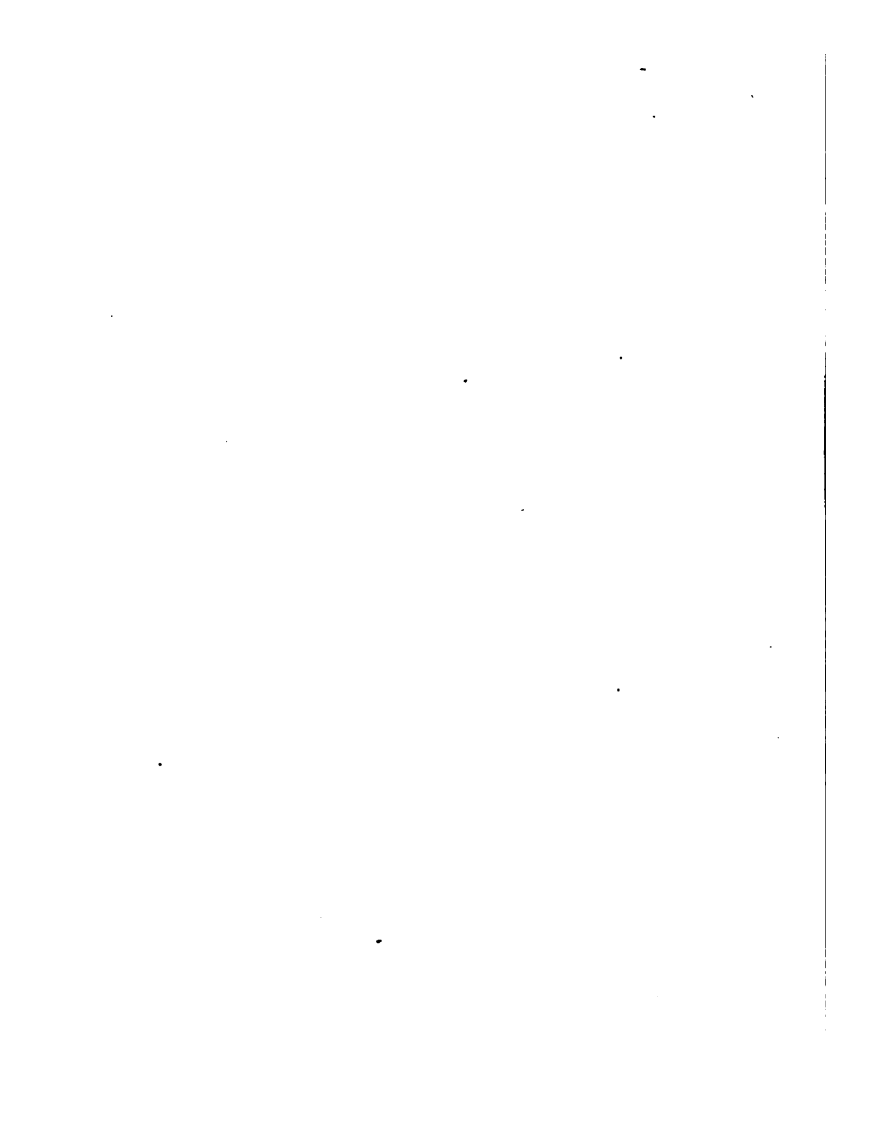
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SHORT DEVOTIONAL FORMS,
FOR
MORNING AND NIGHT,
AND FOR
The Third, Sixth, Ninth Hours, and Evening,
OF
EACH DAY OF THE WEEK.

COMPILED AND ADAPTED FROM BISHOP ANDREWS,
AND OTHER SOURCES.

ARRANGED TO MEET THE EXIGENCIES OF A BUSY LIFE,
BY EDWARD MEYRICK GOULBURN,
HEADMASTER OF RUGBY SCHOOL,
AND CHAPLAIN TO THE LORD BISHOP OF OXFORD.

ΔΔΙΑΛΕΙΠΤΟΣ ΠΡΟΣΕΥΧΕΣΘΕ.

1 THESS. v. 17.

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SHORT DEVOTIONAL FORMS.



SHORT DEVOTIONAL FORMS.

is absolutely nothing of "the power thereof." But surely this is no reason for abandoning the morning and evening periods of private Prayer. I have, indeed, read somewhere that this conclusion was actually adopted by a good and holy man, who thought right to discard *all* regular periods of private Prayer, from a dread of formality. But I may affirm confidently that nine out of every ten members of the Church of England would agree with me in thinking such a conclusion fallacious and unsound. If on the one side there be the danger of formality, on the other there is the danger—no less real, and even more awful,—that, in the absence of any set periods for its performance, the duty may be neglected altogether. Granting, then, (as almost all of us are disposed to grant) the *principle* of set periods, it seems to me that the oftener they can be made to recur conveniently, the more emphatic is the protest against that false and deadly notion, that Religion is to be put on, as a Sunday dress, in the Sanctuary and the closet, instead of being carried into our daily work, and made to mingle with our daily occupations. My judgment approves the plan of short and frequently-recurring devotions, as more conducive

(under the Divine blessing) than any other which can be devised to the maintenance of a devout state of mind. I can easily understand that those whose minds are differently constituted, or whose circumstances admit of more leisure than my own, will take a different view of this subject: let them attempt in their own way (which for them no doubt is preferable) the fulfilment of the inspired precept, "Pray without ceasing"—only not forgetting that the precept *is* inspired, and that therefore an attempt must be made by *all* to fulfil it in some manner.

2. Owing to the great haste in which the First Edition was compiled and revised for the press, an expression was left standing, as the heading of one of the Prayers, which I noticed and regretted when it was too late to recall it. Of course there is not the slightest scriptural authority for implying that any seven particular sins are more "deadly" than others. But, while correcting the heading which seemed to convey this meaning, I do not wish it to be imagined that I am afraid of or desire to abandon the term "deadly," as applied by our Church, in her Litany, to sins of a certain character. Most true it is, of course, that even the sin which the world ac-

counts slightest, requires an Infinite Sacrifice for its expiation, and, if wilfully persisted in, will ruin the soul, (in this sense all are equally deadly), but it is *not* true that all sins are, in a moral point of view, equally *serious*, nor does any one in his cool judgment admit such a doctrine. Certain sins (by the very constitution of our nature) gain a far greater hold and mastery over the will than others, and accordingly are far more difficult to overcome. What Christian Pastor would say that he felt the same alarm and concern for a soul guilty of frequent sins of the tongue, evil speaking, exaggeration, &c., as for one under the dominion of covetousness or lust?

3. The Thanksgiving and Prayer for the Evendide of Saturday have been objected to as Romish in their tone and character. It is sufficient to reply that thanksgiving to God for the example of departed Saints, and for the graces which shone forth in them while they were members of the Church on earth, is an essentially different thing both from praying for them, and from invoking them. As regards the petition annexed to the Thanksgiving, it is no more than an expansion of the last clause in

the Prayer for the Church Militant. If any object to such a prayer and such a thanksgiving, simply on the ground that the dead are in it commemorated, I can only say that with such persons I have, in this respect, no sympathy. While I shudder at that fearful superstition which yields to the creature the homage due only to the Creator, and upon the unscriptural notion that the state of the dead can be altered or affected, rears up the fabulous superstructure of Purgatory, with all its attendant corruptions,—my natural feeling recoils from that severe and unloving Puritanism which would lead us to disconnect with our approaches to God all thought and memory of those who sleep in Jesus; thus blunting our perception of the great and blessed truth that, as holding communion through the Spirit with One and the Same Great Head, we are knit together with our departed friends in one fellowship in His Mystical Body—a fellowship which neither life, nor death, nor angels, nor principalities, can dissever; and which glorifies and enhances the bond of natural affection, imparting to it a permanence and a sacredness which in itself it has not.

Of objections to the form and appearance of the

work it is really waste of time to speak. Suffice it to say, that in this edition I have endeavoured, according to the Apostolic rule, to remove everything which, being in its own nature indifferent, was capable of giving offence.

E. M. G.

The School House, Rugby, Jan. 1852.



TO THE MASTERS AND SCHOLARS
OF RUGBY SCHOOL.

MY DEAR COLLEAGUES,

MY DEAR BOYS,

THE precept given us in God's Word, that we should "pray without ceasing," is one which requires some consideration, both as to what its meaning may be, and, when it is explained, as to the method of fulfilling it.

As regards the first of these points, it is evident that the precept is directed rather to the frame of mind which it behoves us to maintain, than to certain actions which it behoves us to perform. It cannot

be intended that we should always be engaged in direct acts even of mental prayer; for this were inconsistent with that diligence in our various callings which is explicitly enjoined upon us in other passages of Scripture. The meaning must be that such a tone of spirit is continually to be maintained by us, as may express itself ever and anon in acts of devotion and worship; and that prayer itself is not to be *confined* to set periods, but to be carried into our business and mixed up with our daily concerns, running through the web of our lives like the golden thread in a tissue. This illustration will hold good, even if examined minutely. For the golden thread everywhere pervades the woven substance, although it does not everywhere emerge and meet the eye, but lies hid in some parts beneath other and coarser materials; and the spirit of prayer may and must be cherished even in those passages of life where business overlays it for a time, and where therefore it cannot break forth into expression.

As to the best method of fulfilling the precept, it will no doubt vary according to men's circumstances and dispositions. The precept lays down a principle, and not a rule, of duty; and one great advantage of

having principles and not rules laid down for our guidance is, that whereas the latter are unbending, the former admit of infinite adaptations to particular cases. One man may carry out the principle in one form ; another, who is differently situated or differently minded, will find it easier to secure the same end in a different way.

Our life in this place is necessarily a very busy one. Every hour has its engagements either of study or recreation, and one occupation treads hard upon the heels of another. The little leisure which we can secure comes to us in fragments, at different periods of the day, " here a little and there a little ;" consequently any lengthy exercises of devotion are out of the question. Forms which crowd into one season all the parts of prayer—Confession, Supplication, Intercession, Thanksgiving, and Praise,—however desirable in certain cases, are not suitable to our peculiar exigencies. Our circumstances seem to require very short forms, in which prayer shall be, as it were, broken up into its component parts, and distributed among the various hours of the day. In order to meet this demand in my own case, I have compiled the following Manual, and in the hope that

it may be a help to others who are similarly circumstanced, I venture to publish it.

Another motive inducing me to the publication has been the comparative scantiness of strictly devotional works in our Church of England literature. Our great divines (with some few unusually brilliant exceptions, such as Andrews, Ken, and Wilson,) have paid little attention to the supplying of a want which, if persons in the highest spiritual state can rise superior to it, is painfully felt by those who are yet in the lower stages of a religious course. I believe it has been partly by furnishing them with a large variety of helps to devotion, and so guiding (or rather, where she misguides, professing to guide) them in their private approaches to God—that the corrupt Church of Rome has gained a strong hold over the affections, and a strong influence over the imagination and understanding, of those unhappy persons who have apostatized to her Communion.

It will perhaps be asked, What need of forms at all to secure the end which you propose? Will not the object be better achieved by the extemporaneous utterances of the heart, as the circumstances and exigencies of the hour give rise to them? To this I

reply, that the frame of mind in which these utterances spring forth continually and spontaneously is no common or easy attainment, but on the contrary, the very highest state of spirituality. Those who have arrived at it can certainly afford to dispense with all aids of this kind. But we, the rest, must avail ourselves of stepping stones in order to arrive at such an eminence, and must force ourselves ever and anon into that attitude of mind which is but too easily relaxed amid the hurry of business and the press of engagements.

It is only as a *help* to the maintenance of a devout spirit that this Manual has been drawn up. It is not designed as a routine of Devotional Exercises to which it were necessary or wise to bind ourselves down by rule. Indeed, as a system of Devotion, it is palpably incomplete; for it embraces no meditations upon Holy Scripture, which form so essential a part of communion with God. One of our intervals of leisure in the day should always be devoted to this exercise. A text or brief passage should be read (taking it from one of the Lessons will save the time of selection), and the attention fixed upon it for a few moments, so as to elicit from it subjects for

self-examination and prayer. The habit of thus fixing the attention is one of the most valuable which can be formed.

The fulfilling of God's commandment should be one of our chief motives in the inquiry how we may learn to "pray without ceasing." But a subordinate inducement is the rich reward which would no doubt attend upon such an eminent attainment. Peace—we shall never know what perfect peace is, until we know what it is to pray without ceasing. Any rupture of communion with God, any derangement of the mind by passion, distrust of God's love, fretfulness, yielding of the will to temptation, or by simple unguardedness, is so far forth a forfeiture of peace. Nor let it be thought that in a life so busy as ours peace is an impossible attainment. It is not so.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Even when the surge runs highest on its surface, at the depth of a few feet the Ocean is still as Death, and calm as the slumber of an infant. Though its external phases vary according to the various conditions of the atmosphere and sky, the ominous green succeeding to the deep purple, and the darker hues being relieved by the many twinkling smile, it is unchanged and unchangeable within. And even so it may be and ought to be with the Christian's life. It may be an unquiet life viewed from without. There may be much of agitation on the surface—much of changefulness in the emotions which stir above. But over the heart,—over the abysmal springs of thought and consciousness and feeling,—the peace of God, which passeth understanding, may brood. For there the Anchor of Faith may cling with tenacious grasp to the Rock of Ages, and the will may resolve not to be shaken from its hold of Him who stilleth the raging of the sea, and there is a great calm. When He giveth quietness, what outward circumstances can then make trouble? That all of us (Masters and Scholars) may be enabled to carry within us that quietness—amid “all the changes and chances of this mortal life”—“over all

the waves of this troublesome world,"—is the prayer,
my dear Colleagues and Boys, of

Your affectionate Friend

And Fellow Helper,

EDWARD MEYRICK GOULBURN.

School House, Rugby, Feb. 15, 1851.

THE forms in this Manual are compiled principally from the inimitable *Preces Privatæ* of Bishop Andrews, the knowledge of which cannot be too widely spread. I have taken the liberty of expanding and enlarging upon some of the more concise petitions which occur in the *Preces*.

The metrical hymns are borrowed from the *Christian Year* and from Bishop Trower's version of the Psalms. And Archdeacon Sandford's beautiful work, *Vox Cordis*, furnished me with the form for the Ninth Hour of Wednesday, a fragment of the "Litany of Jesus."

As to the principle on which the Manual has been constructed, it is presumed that in the forms used at Rising and Retiring to rest no variety will be re-

quired. These will be the same on every day in the week. The Devotions for the Third Hour (or Nine o'clock) have some reference to the Works created, or the events of the Gospel transacted on that day. Those for the Sixth Hour (or Noon) generally consist of a Special Prayer for a certain Grace or Graces. Those for the Ninth Hour are Acts of Profession, or Thanksgiving, or (as on Friday) Supplication. Those for the Eventide are generally devoted to the important duty of Intercession.



*Ὅταν προσεύχησθε, λέγετε**

I.

ΠΑΤΕΡ ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ, }
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ, }
ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ, }
ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ, }
ΩΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ. }

II.

ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ }
ΔΟΣ ΗΜΙΝ ΣΗΜΕΡΟΝ, }
ΚΑΙ ΑΦΕΣ ΗΜΙΝ ΤΑ ΟΦΕΙΛΗΜΑΤΑ ΗΜΩΝ, }
ΩΣ ΚΑΙ ΗΜΕΙΣ ΑΦΙΕΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ ΗΜΩΝ, }
ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ΗΜΑΣ ΕΙΣ ΠΕΙΡΑΣΜΟΝ, }
ΑΛΛΑ ΡΥΣΑΙ ΗΜΑΣ ΑΠΟ ΤΟΥ ΠΟΝΗΡΟΥ. ΑΜΗΝ. }

οὕτως οὖν προσεύχεσθε ὑμεῖς.

When ye Pray, Say:

I.

OUR FATHER, WHICH ART IN HEAVEN,*
HALLOWED BE THY NAME,
THY KINGDOM COME,
THY WILL BE DONE
IN EARTH, AS IT IS IN HEAVEN.

II.

GIVE US THIS DAY
OUR DAILY BREAD,
AND FORGIVE US OUR DEBTS,
AS WE FORGIVE OUR DEBTORS,
AND LEAD US NOT INTO TEMPTATION,
BUT DELIVER US FROM EVIL. AMEN.

After this manner therefore Pray Ye.

* For this arrangement of the Lord's Prayer, see the Appendix.



Early in the Morning.

And in the morning, rising up a great while before day, (πρωὶ ἔνυχον λίαν ἀναστὰς) he went out, and departed into a solitary place, and there prayed.—St. Mark i. 35.

Early in the morning do I cry unto Thee.—Ps. cxix. 147.

Hymn.

GOD turneth the shadow of death into the morning : and reneweth the face of the earth.

2.—I laid me down and slept, and rose up again : for the Lord sustained me.

3.—His compassions fail not : they are new every morning.

4.—Blot out as the night, O Lord, all my transgressions : and scatter my sins as the morning cloud.

5.—O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

6.—O Lord, preserve my going out and my coming in : from this time forth for evermore.

7.—Let thy Presence go with me throughout this day : and do thou give me rest.

8.—And the glorious Majesty of the Lord our God be upon me : prosper thou the work of my hands upon me, O prosper thou my handywork.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end.—*Amen.*

Prayer.

LORD, I wait upon thee : renew thou my strength, I beseech thee, that I may mount up with wings like the eagle,—even with the wings of prayer and holy meditation ;—that I may lay aside every weight, and

the sin that doth so easily beset me, and may run with patience the race that is set before me, looking unto Jesus, the Author and Finisher of my faith. Fix thou the eyes of my mind upon him as my righteousness, my strength, and my example; and so support me in all the dangers, and carry me through all the temptations of this day; for his sake and merits.—*Amen.*

Our Father, &c.

Now unto Him that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever.—*Amen.*



The Night Season.

I have thought upon thy Name, O Lord, in the night season.—

Psalm cxix. 55. My mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches.—Psalm lxiii. 5, 6.

At midnight Paul and Silas prayed, and sang praises unto God.—Acts xvi. 25.

Confession.

FATHER, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

AND THOU, O CHRIST MY SAVIOUR, Saviour of sinners, of whom I am the chief, cast me not away for mine iniquities, cast me not away, good Lord; cast me not away, who am the price of thy blood, who am called by thy name and signed with thy

mark, but look upon me with those thine eyes with which of old thou lookedst upon Magdalen at the banquet; upon Peter in the High Priest's palace, upon the malefactor on the cross,—that with the malefactor I may humbly call upon thee, Lord, remember me in thy kingdom;—that, with Peter, I may weep bitterly and say, O that mine eyes were a fountain of tears, that I might weep day and night;—that, with Magdalen, I may hear thee say, Thy sins are forgiven thee, and that, with her, I may love thee much, because many and manifold are the sins forgiven me.

O GOD THE HOLY GHOST, proceeding from the Father and the Son, have mercy upon me, a miserable sinner. Leave me not, O Lord, to the devices of my own heart, but strive still with my perverseness, for Jesus Christ's sake, my Lord and Saviour.
—*Amen.*

Collect.

(Second Sunday in Lent.)

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; keep us both

outwardly in our bodies, and inwardly in our souls ; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul ; through Jesus Christ our Lord.—*Amen.*

Hymn.

I.

WHEN the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.

II.

Abide with me from morn till eve,
For without thee I cannot live ;
Abide with me when night is nigh,
For without thee I dare not die.

III.

If some poor wandering child of thine
Have spurn'd to-day the voice divine,
Now, Lord, the gracious work begin ;
Let him no more lie down in sin.

IV.

Watch by the sick ; enrich the poor
With blessings from thy boundless store ;
Be every mourner's sleep to-night
Like infant's slumbers, pure and light.

V.

Come near and bless us when we wake,
Ere through the world our way we take ;
Till, in the ocean of thy love,
We lose ourselves in heaven above.

VI.

Praise God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

Commendatory Prayer.

INTO thy hands, O Lord, I commit myself, my
spirit, soul, and body. Thou hast created and
thou hast redeemed them, O Lord, thou God of Truth.
And, together with myself, I commend unto thee all

my friends and all my possessions ; thou, O Lord, in thy goodness, hast graciously given them unto thy servant. Grant me to remember thee upon my bed, and meditate on thee in the night watches, and when I wake up, to be present with thee, for Jesus Christ's sake.—*Amen.*

Our Father, &c.

I WILL lay me down in peace and take my rest, for it is thou, Lord, only who makest me to dwell in safety.

SUNDAY.

The Third Hour.

It is the Third Hour of the day.—Acts ii. 15.

Be filled with the Spirit.—Eph. v. 18.

Hymn of Praise.

THROUGH the tender mercy of our God, the day-spring from on high hath visited us.

GLORY be to thee, O Lord, glory be to thee, who, as on this day, didst create the light, and enlighten the world. **THE VISIBLE LIGHT**—The rays of the sun, The flame of fire, The day and the night, The evening and the morning.—**THE INTELLECTUAL LIGHT**—That which is known of God,—That which is written in the Law,—The revelations of Prophets,—The melody of Psalms,—The instruction of Proverbs,—The experience of Histories,—A light which hath no evening.

God is the Lord, which hath shewed us light; bind the sacrifice with cords, yea, even unto the horns of the altar.

Glory, &c.

Devout Aspirations.

BY thy resurrection, O Lord, raise us up unto newness of life, grafting in us fruits meet for repentance.

2.—Now the God of peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.

3.—O thou who, on this day, didst send down thy most Holy Spirit on thy disciples, take not, O Lord, that Holy Spirit from us, but daily renew Him in us who call upon thee.

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 9.

Preparatory Ejaculations.

MY hands I lift up unto thy commandments,
which I have loved.

2.—Open thou mine eyes, and I shall behold.

3.—Incline my heart, and I shall love thee.

4.—Order my steps, and I shall go in the path of
thy commandments.

A Prayer for Grace to keep God's Commandments.

O LORD God, be thou my God; but beside thee
let me have none other; none other, and
nothing else but thee.

2.—Grant that I may worship thee and serve thee
in spirit and in truth.

3.—In bodily devoutness and decency, with the praises of my tongue.

4.—Publicly as well as privately.

5.—Grant also that I may render honour to those who have rule over me, by submitting myself to them, by obeying them. Natural affection to those who belong unto me, by taking care of them, by providing for them.

6.—Grant that I may overcome evil with good.

7.—That I may possess my vessel in sanctification and honour.

8.—That I may have my conversation without covetousness, and be content with such things as I have.

9.—That I may speak the truth in love.

10.—That I may desire without concupiscence; especially that I add not lasciviousness to concupiscence, nor walk after mine own lusts.

Hear me, O Lord, for the sake of Jesus Christ, my Saviour.—*Amen.*

The Ninth Hour.

*Peter and John went up into the temple at the hour of prayer,
being the Ninth Hour.—Acts iii. 1.*

Profession of Faith.

I BELIEVE in God the Father Almighty, &c.

Devotions on the Creed.

This most holy faith,
Once delivered unto the Saints,
I believe, O Lord ;
Help thou mine unbelief ;
Increase my little faith ;
And mercifully grant
That I may love the Father for his goodness,
And adore the Almighty for his power ;
That I may commit the keeping of my soul to him
in well-doing, as unto a faithful Creator.

Grant me to share in
 The Salvation of Jesus,
 The Unction of Christ,
 The Adoption of the only begotten Son.

Grant me to worship the Lord,

| | |
|-----------------------|--|
| For His conception, | In faith ; |
| For His birth, | In humility ; |
| For His sufferings, | In patience, and in hatred of sin ; |
| For His cross, | In crucifying the first emo- tions of the flesh ; |
| For His death, | In mortifying the flesh ; |
| For His burial, | In burying evil thoughts by good works ; |
| For His descent, | In descending by frequent meditation into hell ; |
| For His resurrection, | In rising up unto newness of life ; |
| For His ascension, | In setting my affection on things above ; |

| | |
|--|--|
| For His sitting at the right hand of the Father, | In giving unto godliness the first place in my heart ; |
| For His return from thence, | In awe of His second coming ; |
| For His judgment of the world, | In judging myself, that I be not condemned by Him. |

Grant that I may receive from the Spirit
The breath of saving grace ;
That in the Church I may be partaker of Election,
In the Holy Church, of Sanctification ;
In the Catholic Church, of Communication ;
And of a share in
Its sacraments and prayers,
Its fastings and groanings,
Its watchings and tears,
Its afflictions ;
Unto an assurance of the remission of my sins,
Unto a hope of resurrection, and translation to
eternal life.

O Thou, that art the hope of all the ends of the earth,
and of them that remain in the broad sea ;

O Thou, in whom our fathers trusted, and thou
didst deliver them ; in whom they trusted, and
were not confounded ;

O Thou, that hast been my hope from my youth ;
even when I hanged yet upon my mother's
breasts ; upon whom I was cast from the
womb ;

Be Thou my refuge henceforth and for ever, and my
portion in the land of the living ;

My hope is in

The goodness of thy Nature,
The excellency of thy Names,—
In thy types and figures,
In thy Word and in thy works ;

Let me not be ashamed of my hope.

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

Intercession for the Church.

LORD, we beseech thee to keep thy household, the Church, in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name; through Jesus Christ our Lord.—*Amen.*

For Spiritual Pastors.

MOST merciful Father, I beseech thee to send upon all thy ministers thy heavenly blessing; that they may be clothed with righteousness, and that thy Word, spoken by their mouths, may have such success, that it may never be spoken in vain.

Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord.—*Amen.*

Intercessory Ejaculations.

O THOU who walkest in the midst of the golden candlesticks, remove not our candlestick out of his place.

2.—O Lord of the Harvest, send forth labourers into thy harvest.

3.—O Thou who gavest the word and great was the company of the preachers, let it not return unto thee void; but let it accomplish that which thou dost please and prosper in that whereunto thou hast sent it, even the conversion of sinners, and the building up of saints in their most holy faith, through Jesus Christ our Lord.—*Amen.*

MONDAY.

The Third Hour.

*It is the Third Hour of the day.—Acts ii. 15.
Be filled with the Spirit.—Eph. v. 18.*

Hymn.

I.

LORD, the Heavens declare thy glory,
Seen throughout their wondrous frame,
And the Firmament the story
Of thy doings doth proclaim ;—
Day to Day the wonder telleth,
Night to Night doth utter speech,
Thro' all lands the anthem swelleth,—
Earth's last bounds the voices reach.

II.

Lord, thy law, the soul-converting,
Is a doctrine undefiled,—
Constant is thy truth, imparting
Wisdom to a simple child ;—

Joy is on the heart obeying
Paths of peace and pure commands—
Light unto the eyes conveying,
Lord, thy fear for ever stands.

III.

Me to good thy warning stirreth ;
Fearing thee, reward I win ;—
Who can tell how oft he erreth ?
Cleanse me from my secret sin.
Let my bosom's meditation,
Let my words inspired by Thee,
Lord, my strength and my salvation,
In thy sight accepted be.

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 9

Prayer for Grace.

GIVE me grace, O Lord, To bruise the serpent's head. To consider my latter end. To be sober and vigilant, knowing that mine adversary the Devil, as a roaring lion, goeth about seeking whom he may devour. Not to stand idle, or be slothful in business. To keep under my body and bring it into subjection. To find leisure for prayer, (*σχολάζειν τῇ προσευχῇ*). To keep myself unspotted from the world. Hear me, O Lord, for the sake of Jesus Christ.—*Amen.*

Devout Aspirations.

O TURN away mine eyes, lest they behold vanity : and quicken thou me in thy way.

2.—Set a watch, O Lord, before my mouth : and keep thou the door of my lips.

3.—Hedge up my way with thorns : that I find not a path to follow after vanity.

Our Father, &c.

The Ninth Hour.

Peter and John went up into the temple at the hour of prayer, being the Ninth Hour.—Acts iii. 1.

Prayer for the Graces and Gifts of the Holy Spirit.

F. GRACES.

Lesson (1).

THE works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, Hatred, variance, emulations, wrath, strife, Seditions, heresies, Envyings, murders, Drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is Love, joy, peace, Long-suffering, gentleness, goodness, faith, meekness, Temperance: against such there is no law.

Petitions founded on the Lesson.

1.—Grant me grace, O Lord, to walk in the Spirit; and to crucify the flesh with the affections and lusts.

2.—That it may please thee to give to me and to all thy people increase of grace to hear meekly thy

Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

I beseech thee to hear me, Good Lord.

III. Gifts.

Lesson (2).

TO one is given, by the Spirit, the word of wisdom ; to another the word of knowledge, by the same Spirit ; to another faith, by the same Spirit ; to another the gifts of healing, by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues : but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

Collect.

O LORD God Almighty, who didst endue thy holy Apostles with singular gifts of the Holy Ghost ; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory ; through Jesus Christ our Lord.—*Amen.*

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

Intercession for the Church.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness: through Jesus Christ our Lord.—*Amen.*

For the Queen.

O LORD of Lords, King of Kings, be mindful of all princes whom thou hast deputed to rule on the earth—and especially be mindful of thy servant Victoria our Queen; assist her more and more and prosper her in all things; suggest good counsels unto her heart for thy Church and for thy people's sake; grant and continue to her profound peace, that we all, partaking of her tranquillity, may lead quiet and peaceable lives in all godliness and honesty, through Jesus Christ our Lord.—*Amen.*

TUESDAY.

The Third Hour.

*It is the Third Hour of the day.—Acts ii. 15.
Be filled with the Spirit.—Eph. v. 18.*

Psalm.

THOU hast laid the foundations of the earth, O Lord: that it never should move at any time.

2.—Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

3.—Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

4.—He sendeth the springs into the rivers: which run among the hills.

5.—All beasts of the field drink thereof: and the wild asses quench their thirst,

6.—Beside them shall the fowls of the air have their habitation: and sing among the branches.

7.—He watereth the hills from above : the earth is filled with the fruit of thy works.

8.—He bringeth forth grass for the cattle : and green herb for the service of men ;

9.—That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

10.—The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

11.—Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

12.—O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

Glory be to the Father, &c.

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 9.

A Prayer for the Grace of True Repentance.

O LORD, who fashionest the hearts of all men, touch my heart, I beseech Thee, with that godly sorrow for my past sin which may work in me repentance unto salvation not to be repented of, and deliver me from that sorrow of the world which worketh death.

Fill me with a spirit of

- 1.—Carefulness not to offend in like manner for the future.
- 2.—Indignation against myself.
- 3.—Fear of thy judgments.
- 4.—Vehement desire to be reconciled to thee.
- 5.—Zeal in approving to thee the sincerity of my penitence.
- 6.—Revenge on those lusts which have led me astray.

For Jesus Christ's sake, my blessed Lord and Saviour.—*Amen.*

The Ninth Hour.

Peter and John went up into the temple at the hour of prayer, being the Ninth Hour.—Acts iii. 1.

An Act of Faith.

LORD, I believe, that thou didst create me. *Forsake not the work of thine own hands.* That thou madest me after thine own image and likeness. *Suffer not thine own likeness to be utterly blotted out.* That thou didst redeem me by thy blood. *Suffer not the purchase of thy redemption to perish.* That thou hast called me Christian after thine own Name. *Despise not one who bears thy Name.* That thou hast sanctified me in the washing of regeneration. *Destroy not that which thou hast made holy.* That thou didst graft me into the good olive-tree, a member of thy mystical Body. *Cut not off a branch of thine own Body mystical.*

Devout Aspirations.

REMEMBER thy word unto thy servant, upon which thou hast caused me to hope.

2.—My soul fainteth for thy salvation, but I hope in thy word.

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

Intercession for the distressed.

BE Thou, O Lord, the helper of the helpless, the hope of the hopeless, the comforter of the afflicted, the pilot of the tempest tossed,—the haven of them who sail,—the physician of the sick,—the support of the dying. O make thyself all things unto all men; for thou knowest man and his desire, thou knowest his habitation, and his wants. I commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings and a happy issue out of all their afflictions. As to me and mine, O

Lord, direct thou the course of our lives in peace—
and let our death be that of Christians,—acceptable
to Thee, free from sin and shame, and if it be thy
good pleasure, free also from pain. Gather us to-
gether, O Lord, under the feet of thy elect—when
thou wilt, where thou wilt, and as thou wilt, only
without sin and shame. Hear me for the sake of
Jesus Christ, my Lord and Saviour.—*Amen.*

Our Father, &c.

WEDNESDAY.

The Third Hour.

It is the Third Hour of the day.—Acts ii. 16.

Be filled with the Spirit.—Eph. v. 18.

Hymn of Praise.

THE heavens declare the glory of God: and the firmament showeth his handy-work.

2.—In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

3.—It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

4.—Praise the Lord, sun and moon: praise him all ye stars and light.

5.—He healeth the broken in heart : and giveth medicine to heal their sickness.

6.—He telleth the number of the stars : and calleth them all by their names.

7.—He bindeth the sweet influences of Pleiades : and looseth the bands of Orion.

8.—He bringeth forth Mazzaroth in his season : and guideth Arcturus with his sons.

9.—Great is our Lord and great is his power : yea and his wisdom is infinite.

Glory, &c.

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 7.

Prayer against seven grievous sins, and for the graces opposite thereto.*

FROM pride, Good Lord, deliver me.

Give me grace, O Lord, to be clothed with humility: and in lowliness of mind to esteem others better than myself.

2.—From envy, Good Lord, deliver me.

Pour into my heart, O Lord, that charity which envieth not; that I may rejoice with them that do rejoice, and account my brother's gain to be my own.

3.—From wrath, Good Lord, deliver me.

Grant me grace to put away from me all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice, and to be kind to all

* The original of this Prayer is headed, in Hall's translation of Andrews, "The seven deadly sins of the accursed nations." Thinking the connection between the sins specified and the nations of Canaan to be fanciful, I erased the latter part of the heading and left the former standing, without reflecting how much the words might thus imply. Hence the mistake referred to in the Preface to the Second Edition.

men, tender-hearted, forgiving others, even as thou, O Lord, for Christ's sake, hast promised to forgive me.

4.—From gluttony, Good Lord, deliver me.

Give me grace to use such abstinence that my flesh may be subdued unto the Spirit, and that I may ever obey thy godly motions in righteousness and true holiness.

5.—From wantonness, Good Lord, deliver me.

O Lord, make me pure in heart: that I may see thee, my God.

6.—From covetousness, Good Lord, deliver me.

Give me grace, O Lord, to set my affection on things above, and to lay up treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

7.—From lukewarmness, Good Lord, deliver me.

Rebuke and chasten me Lord, when I would settle upon my lees; and kindle upon the altar of my heart one spark of that fervent zeal which animates the services of the blessed angels, so that thy will may be done by me on earth as it is done in heaven.

For Jesus Christ's sake and merits.—*Amen.*

The Ninth Hour.

*Peter and John went up into the temple at the hour of prayer,
being the Ninth Hour.—Acts iii. 1.*

A Supplication to the Lord Jesus Christ.

(From *Vox Cordis*.)

JESUS, Lamb of God, that takest away the sins
of the world,

Take away my sins.

Jesus, who camest to seek and to save that which
was lost,

Seek and save me.

Jesus, who art exalted to be a Prince and a
Saviour, for to give repentance and forgiveness of
sins,

Give me repentance and forgiveness of sins.

Jesus, who hast invited the weary and heavy-
laden to come unto Thee, that thou mayest give
them rest,

Give me rest.

Jesus, who art the true Light, which lighteth every
man that cometh into the world,

Give me light.

Jesus, who ever livest to make intercession for us,

Intercede for me.

Jesus, who canst be touched with a feeling of our infirmities,

Feel for me.

Jesus, who having been thyself tempted, knowest how to succour them that are tempted,

Succour me in my temptations.

Jesus, who of God art made unto us wisdom, and righteousness, and sanctification, and redemption,

Be all this to me.

O Christ, hear me.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

Our Father, &c.

O Lord, hear my prayer,
And let my cry come unto thee.

Amen and Amen.

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

Intercession for Relations and Friends.

O GOD, who by thy holy Apostle hast commanded us to pray one for another, I call to mind before thy throne of grace, and commend to thy mercy in Christ Jesus, all who are bound to me by the ties of blood and friendship.

For Parents. Bless my parents, and give me grace to love, honour, and succour them. Support them in all their trials, console them in all their sorrows, succour and assist them in their spiritual conflicts, preserve thy love in their hearts, and thy fear before their eyes.

Brothers and Sisters. Bless my brothers and sisters, and knit our hearts in mutual love. Grant them to grow in grace and in favour with God and man. Let thy fatherly hand ever be over them, let thy Holy Spirit ever be with them, and

so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life.

Friends and Relations. Bless all my friends and relations, all who love and pray for me, all who have a claim upon my sympathy and affection. Give them health of body, peace of mind, and such temporal prosperity as thou seest to be expedient for them. Guide them with thy counsel here, and after that receive them with glory, for Jesus Christ's sake, our only Lord and Saviour.—*Amen.*

O BLESSED Intercessor, remember me and all connected with me in thy kingdom, and bear upon thine heart before the Father's throne of grace all our necessities and desires, mingling with these infirm and sinful prayers the incense of thine intercession, for thy mercy's sake.—*Amen and Amen.*

THURSDAY.

The Third Hour.

It is the Third Hour of the day.—Acts ii. 15.

Be filled with the Spirit.—Eph. v. 18.

O LORD, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

2.—So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

3.—There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

4.—He maketh a path to shine after him in the sea : one would think the deep to be hoary.

5.—The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted.

6.—Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

7.—Thou gavest the goodly wings unto the peacock : the wings and feathers unto the ostrich.

8.—The eagle mounteth up at thy command : and maketh her nest on high.

9.—O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

Glory, &c.

Prayer for a Spiritual Ascension.

O THOU who, for our sakes, wast lifted up on the cross, lifted up from the grave, lifted up into glory, draw me unto Thee, good Lord, with cords of a man, with bands of love, that I may seek thee in prayer, may follow thee in holy obedience, and may set my affection on things above, where Thou sittest at the right hand of God.—*Amen and Amen.*

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 9.

A Short Litany for the various graces of the heavenly mind.

O LORD, make me poor in spirit : that mine may be the kingdom of heaven.

Good Lord, hear me.

Make me to mourn for sin : that I may be comforted by thy grace.

Good Lord, hear me.

Make me meek, O Lord : that I may inherit the earth.

Good Lord, hear me.

Make me to hunger and thirst after righteousness : that I may be filled therewith.

Good Lord, hear me.

Make me merciful, O Lord : that I may obtain mercy.

Good Lord, hear me.

Make me pure in heart : that I may see Thee my God.

Good Lord, hear me.

Make me a peacemaker : that I may be called a child of God.

Good Lord, hear me.

Make me willing to be persecuted for righteousness sake : that my reward may be in heaven.

Good Lord, hear me.

Make me, O Lord, diligent in my duties, subject to those who are set over me, charitable to all men, and obedient to Thy will in all things.

Hear me, O God, for the sake of Jesus Christ my Saviour.—Amen.

The Ninth Hour.

Peter and John went up into the temple at the hour of prayer, being the Ninth Hour.—Acts iii. 1.

An Act of Thanksgiving and Praise.

O LORD, my Lord, I bless thee,—for my being, my life, my endowment with reason; for my nourishment, my preservation, my guidance; for my education, my civil government, my religion; for the gifts of grace, of nature, of the world; for my redemption, my regeneration, my instruction in the truth; for the voice of thy calling, repeated often, again and again; for thy patience, thy long-suffering, thy very long forbearance, many a time and oft, and many a year, till now; for all the benefits I have received, for all my undertakings which have prospered; for all the little good I may have done; for the enjoyment of present good, for thy promise and my hope of enjoying good to come; for my kind and honest parents, my gentle teachers, my benefactors never to be forgotten; my brethren of one mind with me, my relations, who are my friends, my faithful domestics; for all who by their writings,

sermons, discourses, prayers, examples, reproofs, and persecutions, have done me good. For all these, and for all others, known or unknown, open or concealed, remembered or forgotten, asked or unasked, I praise thee and will praise, I bless thee and will bless, I thank thee, and will give thee thanks.

WHO am I, O Lord God, and what is my father's house, that thou shouldest look upon such a dead dog as I am? What reward shall I give unto the Lord, for all the benefits that he hath done unto me? What thanks can I render unto God for all things wherein he hath spared me until now?

HOLY, Holy, Holy, Lord God Almighty, thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.—*Amen.*

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

A Prayer of Access to the Holy Communion.

LORD, I am not worthy nor deserving that thou shouldst come under the roof of the habitation of my soul. For it is all desolate and ruinous; neither in me hast thou a fit place wherein to lay thy head. But as thou didst vouchsafe to be laid in the stall and manger of brute beasts; as thou didst not disdain to be received into the house of Simon the leper; as thou didst not reject the adulteress, a sinner like unto me, when she approached and touched thee, nor abhor her impure and profane lips; neither the thief on the cross, when he confessed thee: even so vouchsafe to admit me also, a bruised, a wretched, and exceeding sinful creature, to a frequent communion and participation in the holy sacra-

ment of thy most blessed body and precious blood, and grant me ever to partake of it in penitence, faith, and love, so that my soul may be strengthened and refreshed thereby, and that in the strength of that meat I may travel onward all the days of my pilgrimage, until in the heavenly Zion I appear before thee, to magnify thy love for evermore.—*Amen.*

Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord.—*Amen.*

FRIDAY.

The Third Hour.

*It is the Third Hour of the day.—Acts ii. 15.**Be filled with the Spirit.—Eph. v. 18.**Hymn.*

BLESSED art thou, O Lord, who, as on this day, didst bring forth from out the earth beasts, and cattle, and every creeping thing : for food, [for raiment, and for labour.

2.—And didst make man after thine own image, that he might subdue the earth : and didst bless him.

3.—I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

4.—My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

5.—Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

6.—Which day by day were fashioned: when as yet there was none of them.

7.—Thy mercy, O Lord, endureth for ever: despise not then the works of thine own hands.

Glory, &c.

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 7.

Prayer for the Sanctification of the Body.

O LORD, who gavest thy Blessed Son to be a sacrifice for sin, give me grace to present my body a living sacrifice, holy, acceptable unto thee, which is my reasonable service.

Ears. Make me swift to hear the words of instruction, and deaf to the voice of flattery and sinful enticement.

Eyes. Give me grace to mortify the lust of the eyes,—to seek out of the book of the Lord and read,—and to seek out and have pleasure in thy works also.

Hands. Grant that I may work with my hands the thing that is good, that I may have to give to him that needeth.

Feet. Grant me grace to visit the fatherless and widows in their affliction, and to set forth with my feet upon the errands of love and mercy.

Mouth. Grant that no corrupt communication may proceed out of my mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

And the very God of Peace sanctify me wholly, and I pray God my whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.—*Amen.*

The Ninth Hour.

Peter and John went up into the temple at the hour of prayer, being the Ninth Hour.—Acts iii. 1.

Meditation and Prayer on the Passion of our Lord.

O BLESSED Jesu, I recount and contemplate the sufferings which as on this day thou didst endure in my behalf.

- 1.—Thy bloody sweat.
- 2.—Thine agony of soul.
- 3.—Thy head crowned with thorns, and smitten with the reed.
- 4.—Thine eyes suffused with tears.
- 5.—Thine ears pierced with revilings.
- 6.—Thy mouth moistened with vinegar and gall.
- 7.—Thy face shamefully defiled with spitting.
- 8.—Thy neck laden with the burden of the cross.
- 9.—Thy back furrowed with the scourge, with stripes and wounds.
- 10.—Thy hands and thy feet pierced.
- 11.—Thy bitter crying, Eli ! Eli !

12.—Thy heart pierced with the spear, the blood and the water rushing out.

13.—Thy body broken, and thy blood shed.

Thou wast wounded for my transgressions ; thou wast bruised for mine iniquities ; the chastisement of my peace was upon thee ; and with thy stripes I am healed.

LORD, give me grace to look with the eye of faith upon thee, whom by my sins I have pierced, and to mourn and be in bitterness because I have thus put thee to grief. Take away from me the heart of stone, and give me the heart of flesh. Make me a new and a contrite heart, that I may worthily lament my sins and acknowledge my wretchedness. O that mine eyes were a fountain of tears, that I might weep day and night ! Lord, hear my prayer, and let my cry come unto thee.—*Amen.*

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

*Intercession for those who are beyond the pale
of Christ's Church.*

O LORD, turn the heart of Israel to thyself, and let the vail be taken away. Pour on them the spirit of grace and supplications, and make them to mourn for Him whom they have pierced.

Also from the rising up of the sun unto the going down of the same, let thy name be great among the heathen. O Lord, let the dry bones hear thy word, and cause thou breath to enter into them.

O Lord, let thy name be hallowed. O Lord, let thy kingdom come.

Collect.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live ; have mercy upon all Jews, Turks,

Infidels and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end.—*Amen.*

O LORD, give the word,

And great shall be the company of the preachers.

Say thou, Let there be light,

For all the earth is full of darkness and cruel habitations.

Let thy way be known upon earth,

And thy saving health among all nations.

SATURDAY.

The Third Hour.

*It is the Third Hour of the day.—Acts ii. 15.
Be filled with the Spirit.—Eph. v. 18.*

Texts.

AND God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

2.—Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

3.—There they laid Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand.

4.—To-day shalt thou be with me in paradise.

5.—There remaineth a rest to the people of God.

6.—Oh that I had wings like a dove; for then would I flee away and be at rest.

Hymn.

SOON wilt thou take us to Thy tranquil bower,
To rest one little hour,
Till thine elect are number'd, and the grave
Call Thee to come and save ;
Then on thy bosom borne shall we descend,
Again with earth to blend,
Earth all refin'd with bright supernal fires,
Tinctured with holy blood, and wing'd with pure
desires.

Meanwhile with every son and saint of Thine
Along the glorious line,
Sitting by turns beneath Thy sacred feet
We'll hold communion sweet,
Know them by look and voice, and thank them all
For helping us in thrall,
For words of hope, and bright examples given,
To shew through moonless skies that there is light in
Heaven.

The Sixth Hour.

Peter went up upon the housetop to pray, about the Sixth Hour.—Acts x. 9.

Short Prayers from Holy Scripture.

LORD, if Thou wilt, Thou canst make me clean.

Enable me to wash my robes, and make them white in thy blood. Make me a clean heart, O God, and renew a right spirit within me.

2.—Lord, speak the word only, and thy servant shall be healed.

3.—Lord, save me.

Save me, as I walk on the waves of this troublesome world.

Save me from being engulphed in care, or so immersed in the business of this life as to forget Thee.

4.—O say unto me, Be of good cheer, thy sins be forgiven thee.

Helpless and resourceless, I lay myself before Thee,—I commend myself to thine observation.

5.—Lord, say unto me, Ephphatha.

I am by nature deaf to thy word, and dumb to thy praise. Open thou my lips, O Lord, and my tongue shall shew forth thy praise.

6.—Lord, I have no man to help me.

Tho' healing is nigh me, I cannot reach it without thy help. O put virtue into thine Ordinances, when I use them, and let me find life and healing therein.

7.—Lord, say unto me, Thou art loosed from thy infirmity.

My soul cleaveth to the dust: make me to look upward to Thee, and forward to eternity.

8.—Say unto me, My grace is sufficient for thee.

9.—Say unto my soul, I am thy salvation.

The Ninth Hour.

*Peter and John went up into the temple at the hour of prayer,
being the Ninth Hour.—Acts iii. 1.*

A Prayer for Growth in Grace.

GRANT me grace, O Lord, that I may add to my faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

2.—May these things be in me and abound, and make me that I shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

3.—Suffer me not to forget that I have been purged from my old sins, but grant that I may give diligence by good works to make my calling and election sure, through Jesus Christ our Lord.—
Amen.

Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people: that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord.—*Amen.*

The Eventide.

*Isaac went out to meditate in the field at the
Eventide.—Gen. xxiv. 63.*

Thanksgiving for Departed Saints.

BLESSED, praised, celebrated, magnified, exalted, glorified, and hallowed be thy name, O Lord, the remembrance, and the mention, and every memorial of it, for the most honourable senate of patriarchs,—the ever-venerable band of prophets,—the most famous company of thy twelve apostles, and of the four evangelists,—the noble army of martyrs and ministers,—the assembly of doctors and confessors,—and the sweet innocence of children; for their faith and hope; their labours and truth; their bravery and zeal; their learning and devotion; their purity and simplicity.

Glory to thee, O Lord, glory to thee; glory to thee, who hast glorified those, in whom we also glorify thee. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.

I also bless and praise thy Holy Name for all thy servants departed this life in thy faith and fear

(especially for some of those most dear to me, of whom we have good hope that they are fallen asleep in Jesus [*Here recount them in mind*]); and I beseech thee to give me grace so to follow their good examples in word, in conversation (*ἀναστροφῇ*) in charity, in spirit, in faith, in purity, that even here below I may be knit together with them in one communion and fellowship in the mystical Body of thy Son Christ our Lord, and finally may be gathered together with them into the bosom of thy Love at the hour of death, and in the day of judgment. Grant this, O Father, for Jesus Christ's sake, our only Lord and Saviour.—*Amen.*

LET thy mighty hand, O Lord, be ever with me for my protection; thy mercy in Christ for my salvation; thine unerring Word for my instruction; the grace of thy quickening Spirit for my consolation even unto the end, and in the end.—*Amen and Amen.*

Ascription of Praise.

NOW unto Him that is able to do exceeding abundantly above all that we ask or think; Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end.—*Amen.*

PRAYER FOR THE HOUSE OF GOD.

LORD, I have loved the habitation of thy house :
and the place where thine honour dwelleth.

That I may shew the voice of thanksgiving : and
tell of all thy wondrous works.

One thing I have desired of the Lord, which I
will require : even that I may dwell in the house of
the Lord all the days of my life, to behold the fair
beauty of the Lord, and to visit his temple.

My heart hath talked of thee, Seek ye my face :
Thy face, Lord, will I seek.

Open me the gates of righteousness : that I may
go into them, and give thanks unto the Lord.

PRAYER ON GOING A JOURNEY.

THOU who didst conduct the servant of Abraham by the guidance of an Angel, and the wise men of the East by a Star ; Who didst save Peter when he had begun to sink, and Paul when he had suffered shipwreck,

Let thy Presence go with me, O Lord, and do thou give me rest. Conduct me on my way, bring me whither I would go, and bring me back again.

Let God arise, and let his enemies be scattered.

BE thou, O Lord

| | | | | | |
|-------------|---------|--------|---|-----|-------------|
| Within | } | me, to | } | me. | |
| Without | | | | | (strengthen |
| Above | | | | | watch |
| Beneath | | | | | protect |
| Before | | | | | support |
| Behind | | | | | conduct |
| Round about | | | | | recall |
| | fortify | | | | |

Amen.

A PRAYER TO BE USED
BY THE MASTERS OF A PUBLIC SCHOOL.

O LORD JESU CHRIST, who dost so care for the lambs of thy fold, that thou didst specially bid thine Apostle to feed them, let thy heavenly blessing rest upon this and all Institutions which have in view the fulfilment of that solemn charge. Grant to me, and to my fellow-workers in this place, a spirit of fatherly care towards those with whom thou hast entrusted us. Bless all our labours and studies to their progress in learning, and to the maintenance among them of an wholesome discipline. Grant that we may seek first, and before all things else, to make them wise unto salvation through the knowledge of thy Holy Scriptures, and to bring them up in thy faith and fear. To which end grant that we may ourselves daily sit as disciples at thy feet, and hear meekly thy Word, and receive it by thy grace with pure affection.

And give us also, we beseech thee, a spirit of love and forbearance one towards another. Make us

harmonious and united in our efforts, serious and wise in our deliberations, and grant us a right judgment in all things—so that true religion, and useful learning may for ever flourish and abound among us, and that many may go forth from hence, who shall truly and godly serve thee in their vocation, and at length be made partakers of thy heavenly Kingdom, wherein, with the Father and the Holy Ghost, thou ever livest and reignest, one God, world without end.—*Amen.*

TWO COLLECTS TO BE USED DAILY
BY THE BOYS OF A PUBLIC SCHOOL.

O LORD JESU CHRIST, who, that thou mightest leave an ensample unto the young, didst condescend to be subject unto thy parents after the flesh, grant me grace to order myself lowly and reverently to all who are set over me, so that following the steps of thy great humility, I may in my youth be conformed unto thine Image, who livest and reignest with the Father and the Holy Spirit, one God, blessed for ever.—*Amen.*

O BLESSED SAVIOUR, who, that thou mightest sanctify the period of growth, didst condescend to grow both in wisdom and in stature, make me swift to hear and inquire of my teachers, and to improve all the talents and opportunities which thou vouchsafest to me in this place, so that, diligently seeking after wisdom, I may grow therein, and may find favour with Thee and with man, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end.—*Amen.*

APPENDIX.

This arrangement of the Lord's Prayer, with the following notes upon it, was furnished to me by a friend, out of the writings of Bishop Jebb.

“ Remark :—

- 1.—The antithesis of the first and fifth lines.
- 2.—The complete parallelism of the second, third, and fourth.
- 3.—Both the first and fifth lines belong equally to each of the three which come between.
- 4.—The whole of the first stanza is a prayer for the future blessings of the Kingdom of the Messiah ; the whole of the second for the blessings of the present Age.
- 5.—Each line ends with the same letter as the one parallel to it, in which respect the Prayer is somewhat similar to the Acrostic Psalms.”

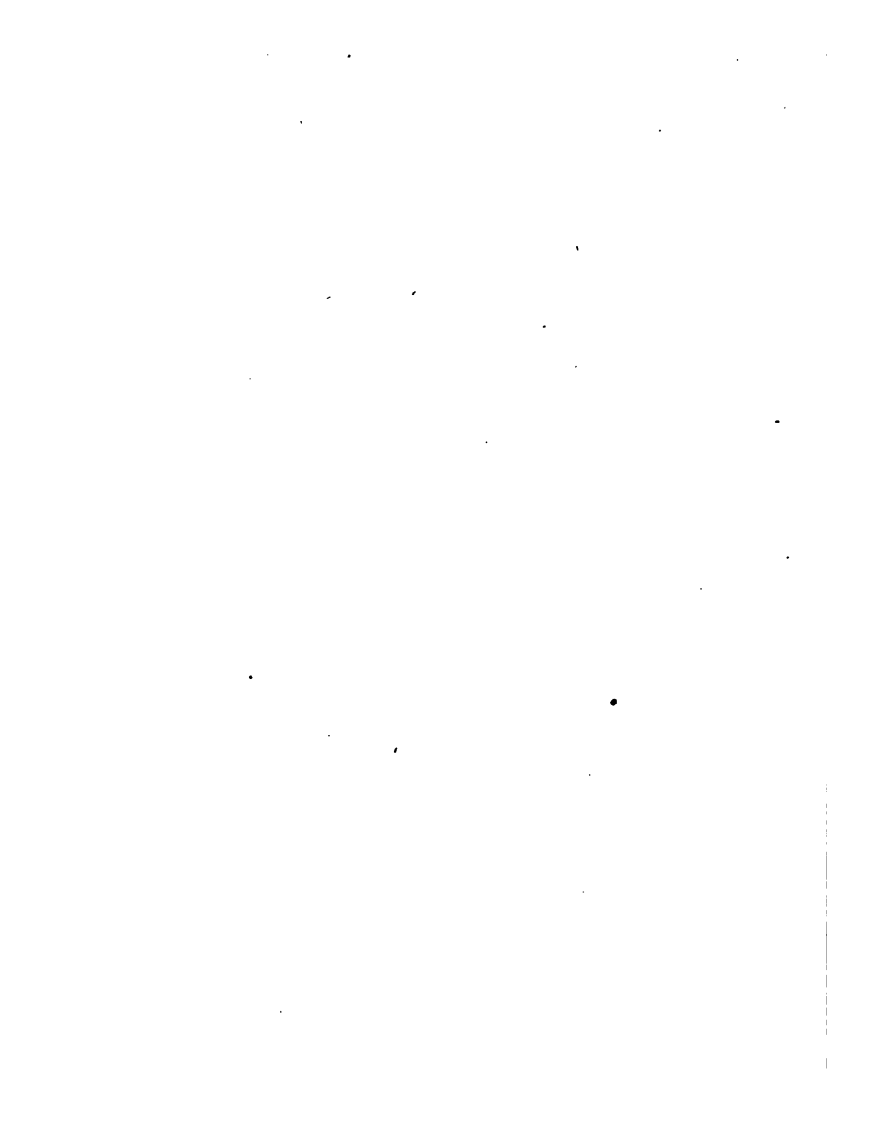
These interesting and curious observations may, at least, serve to show the extreme care with which the great Model of all Prayer has been constructed.

In the Lord's Prayer, as there is no word superfluous, so there is none wanting—the ideal this of a perfect composition.

The Collects of our Church probably approach as near to this standard of perfection in devotional forms as any uninspired compositions can do. And prayer writers or prayer compilers should try to follow at a humble distance. "Golden vials full of odours" is the image chosen by the word of God to denote "the prayers of the saints." Those who draw up or arrange the Form should look to it that the gold is as pure and the vial as gracefully shaped as may be; those who use it should remember (God grant that all who use this Manual may remember) that without the incense the golden vessel is utterly useless and unmeaning, and that nothing but fire kindled from above can make that incense to rise in all its fragrance from the heart's altar, in other words, that true prayer cannot be offered, or communion maintained with God, (even supposing the form of words employed to be inspired), except under the immediate influence of the Spirit of grace and supplication.

1-
2

3
4
5
6





of the study. The study was approved by the ethics committee of the University of the West Indies, St. Augustine, Trinidad, and the ethics committee of the Ministry of Health, Guyana.

Subjects

Subjects were recruited from the Guyana Police Force, Guyana, and the University of Guyana, Georgetown, Guyana. The police force was recruited because of their known high prevalence of hypertension. The University of Guyana was recruited because of the high prevalence of hypertension in the general population of Guyana. The subjects were recruited from the Guyana Police Force and the University of Guyana through advertisements in the local newspapers.

Measurements

Each subject underwent three visits. During the first visit, the subjects were screened for hypertension. The subjects were considered to have hypertension if they had a systolic blood pressure of ≥ 160 mmHg or a diastolic blood pressure of ≥ 95 mmHg on three consecutive occasions. The subjects who were not hypertensive were invited to the second visit. During the second visit, the subjects underwent a physical examination and a 12-lead electrocardiogram. The subjects who were found to have left ventricular hypertrophy were invited to the third visit.

Protocol

The subjects were invited to the Guyana Police Force or the University of Guyana for the first visit. The subjects who were found to have hypertension were invited to the second visit. The subjects who were found to have left ventricular hypertrophy were invited to the third visit.

Measurements

The subjects were invited to the Guyana Police Force or the University of Guyana for the first visit. The subjects who were found to have hypertension were invited to the second visit. The subjects who were found to have left ventricular hypertrophy were invited to the third visit. The subjects were invited to the Guyana Police Force or the University of Guyana for the first visit. The subjects who were found to have hypertension were invited to the second visit. The subjects who were found to have left ventricular hypertrophy were invited to the third visit. The subjects were invited to the Guyana Police Force or the University of Guyana for the first visit. The subjects who were found to have hypertension were invited to the second visit. The subjects who were found to have left ventricular hypertrophy were invited to the third visit.